

7.

THE
FOUNDATION

OF

Popery Shaken :

OR, THE

Bishop of ROME'S Supremacy Opposed.

IN A

SERMON,

UPON

MATTH. XVI. 18, 19.

By William Cade,
M. A. and Priest of the Church of ENGLAND.

L O N D O N,

Printed by T. M. for Robert Clavel, at the Signe of the
Peacock, in St. Paul's Church-yard, 1678.

Page 7. line 11. for *for*, read *of*. p. 8. l. 7. *f. or, r. and*
p. 10. l. 9. *r. Apostle*, *ibid*, l. 12. *r. Labours*. p. 21. l.
24. *r. Ethiopia*.

TO
Mr. Edward Muns
OF
CLAPHAM,

IN THE
County of SURREY, Gent.

Honoured Sir,



Reverend Clergy-Man of the Church of England affirms, That when the Publick Maintenance of any Tenet will bring the utmost Hazard upon a Man's Life or Fortune, and there be a necessity, that that Doctrine should be propagated; Then to be silent upon any worldly Conceits of Honour, Profit, or present Safety, is a Breach of Christian Duty; or at least, it argues a Cowardize, unbecoming One that hath not only Listed himself under Christ's Banners, but hath undertaken the Charge of his Flock; which he must not Desert, when the Wolfe approaches.

I do not hence urge a Necessity of Printing this Sermon, or that every Church-Man is obliged to declare his Judgement concerning the Subject treated of.

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of in it: But I would have it rather Received as an Excuse for the Publishing this Discourse; to which I was not only Invited, but Commanded, by some that heard it Preached; who were likewise instant in the fore-going Argument.

I cannot presume, it will do that Service, which those Friends in Kindness seemed to imagine: whatever their Motive was to the Publication, Obedience to their Commands, and Compliance with their Desires, were mine.

It was not designed, neither can a Sermon be thought, to be a full Treatise, and a sufficient Confutation to the Church of Rome, in that particular Matter: I am satisfied, if it give but Hints to those that have time to look more into the Subject, and supply the wants of those that have not Leisure and Opportunity to do so.

When the Church is set on Fire, and like to be consumed in the Flames, 'tis enough for me, if I can bring but one Drop of Water towards the quenching it. When the Fence is broken down, and the Vine, that God's own Right Hand hath Planted amongst us, is like to be Trodden down by the Wild Boar of the Forrest; I am not so vain, as to think I am able to Repair it: I only discover my Willingness, by putting to my Helping Hand.

Tho all Divisions are Destructive to the Church of England; yet the Popish Faction seems to tend directly to its Ruin; as being formed under one Head, and having a more United Interest than any other: would the other Parties consider how much they assist the Papists, in Rending and Dividing our Church; would they be sensible, how much our own
Divi-

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Divisions Encourage the Foe, they would no longer, for a few slight Circumstances, stand at Variance with their Mother Church; but would Unite against the Common Enemy. It is a Maxime in their Politicks, Divide & Imp̄era, which all our Separations help them to put into Practice: And 'tis to be feared, that we have more Cause to Fear, than the Jews had; That the Romans will come, and take away our Place and Nation. For, as that Party is Inconsiderable to us, were we United; so 'tis very Dangerous by our Divisions. It is Courage not to Fear, and Prudence not to Slight, an Enemy.

'Tis to be feared, That if we thus go on, Tacitus's Observation of the Britains, will be very Applicabl̄ to us at this juncture; That their Differences at Home not suffering them to Unite, they were all Overcome by the Romans; Dum Singuli pugnabant Omnes vincebantur. And we know who said; A Kingdom or House divided against it self can not stand.

When the Enemy is before the Gates, and sets up His Batteries against our Walls; whoever opens a Postern, or pulls down our Inward Fortifications, does more Mischief to us, than we can apprehend from the Foe without: were our Jerusalem a City at Unity within it self, we need not fear the Armies of the Babylonians.

Sir, while an Honest Zeal to the Church was thus prevailing with me, to publish this Sermon; I more willingly complied there-with, as laying hold of it, as a Means of owning to the world, what high Obligations have been laid on me, by your Generous and Bountifull Hand; A Private Gratitude would

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no longer content me, when I had an Opportunity of making it Publick.

If You accept of these my first Endeavours, I shall not much value the Opinion of Others, nor fear the Censures of an Envious World: The Present is indeed Mean, like all the Returns of the Poor to their Benefactours; But I hope, it will be accepted, as coming from an Humble and Thankful Heart. You have a just Right and Title not only to the Author, but to whatever shall be produced by him; as being the onely Person, to whom he owes all the Advantages of his Education.

There are other Reasons, that render this Your Due, who are so constant to your Profession; and even in Clapham, are so Zealous for the Church of England. May You Live long, to see Her Flourish, and Tread down all her Enemies: You saw Her once under a Cloud; and even then, she Gloried in the Cross, and by Her Patience in Sufferings, triumpht over her Persecutors; May She now Exalt Her-self in the midst of her Adversaries round about Her; and become (as She is the Glory of the Protestant Religion, so) a Terror to the Church of Rome. And may You long continue a Faithful Member of Her here, while She is Militant, that You may be a part of Her, when She shall be Triumphant: This is the Prayer of,

Honoured Sir,

Your most Obedient Kinsman,
and Humble Servant,

William Cade.

THE Foundation Shaken:

OR,
The *Popes* Supremacy Opposed.

Mat. xvi. 18, 19. Καὶ γὰρ σε λέγω, ὅτι συ εἶ πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν; καὶ πύλαι ἁδου οὐ κατιχύουσιν αὐτήν.

Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τοῦ οὐρανοῦ. Καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς. Καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

And I say unto thee, thou art Peter, and upon this Rock will I Build my Church; and the Gates of Hell shall not prevail against it.

And I will give unto thee the Keyes of the Kingdom of Heaven: And whatsoever thou shalt Bind on Earth, shall be Bound in Heaven; And whatsoever thou shalt Loose on Earth, shall be Loosed in Heaven.

THat this Text is perverted, for the Maintenance of the Pope's Supremacy over the whole Christian Church, as being grounded on two weak Foundations: The One, That *St. Peter* is hereby constituted Oecumenical Pastor; The Other, That the Bishop of *Rome* is herein *St. Peters* Successor, and enjoys all his

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supposed Privileges, is so Notoriously Known, that having but read the Words, I am concerned to vindicate them from that perverted sense, and to discover the full meaning and design of the place; whereby I shall wrest this Scripture out of their Hands, and render it Unserviceable to their Cause. And this I shall endeavour to do by this following Method.

I. I shall propose the Interpretation, which the Advocates for the Pope's Supremacy put on these Words.

II. I shall give the True Sense of the Words, and explain the meaning of every particular Phrase in the Text, and thereby Answer all that is material in their Interpretation.

III. I shall consider the Power, Authority, and Privileges hereby conferred on St. *Peter*, which are either

1. Extraordinary, or Personal.
2. Ordinary, or to be derived down to his Successors; in which latter Branch, I shall endeavour to Refute the Supremacy of the Pope, as it is pretendedly Supported thereby.

I. I begin with the *Romish* Gloss and Interpretation. The first I meet with, is Cardinal *Cajetan's* literal Exposition: In which we need not doubt to find the Doctrine of the *Roman* Church: since he professes in his Epistle to Pope *Clement* the 7th, that he submits it to the Apostolical Seat; and that he accounts it not safe to Write any thing but what agrees thereto. *Thou Art*, (says he) *and not only art Called, a Rock; and to this purpose thou art*

*Cajetan in
locum.*

art such, that thou maist be the Foundation of the Church. And the Pronoun *This*, shews the Rock of which it is spoken; for of no other is it said, either Before or After, that it is a *Rock*, but of *Peter*: As if Christ had plainly said, *Thou art a Rock; and upon this Rock, I will lay the Foundation of my Church*: Whereby he promises the Government of his Church to *Peter*; since he was to be the same in the Church, as the Foundation is in the Building. So that Christ appointed his Church to be Supported and Sustained upon the Strength of *St. Peter's Seat*; *Against which, the Gates of Hell should not prevail.* But he proceeds; *I will give thee*: Now he promises, after his Resurrection he gave; as *Joh. 21. 15, &c. Feed my Sheep*: Which Text, whether it prove what it is produced for, it is not my Business at present to enquire. Upon the Word *Keyes*, he tells us; That Christ by many Metaphors describes and explains the Supremacy of *Peter*: As before, by the Foundation in a Building; so now, by the Resemblances of *Keyes*. For it is observable, That when Princes come first to their Crowns, or by Conquest gain new Towns; the Keys are presented to them, in Acknowledgment of their Supreme Authority: In Conformity to which Custome, Christ promises, That he will give *Peter* the *Keyes*; and thereby, the Primacy in his Church. And he adds, That it is said *Keyes*, in the Plural Number; because the Supream Power consists of two things: One is the Power of Discerning, Judging, and Defining those Things that belong to the Kingdom of Heaven; and this is called, *The*

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Key of Knowledge: The Other, is the Power of Doing and Executing what is so Defined; and this is called, *The Key of Power*. What follows concerning the Kingdom of Heaven, limits St. Peter's Power to Spirituals; not admitting it in Temporals, unless in *Ordine ad Spiritualia*; As his Note afterwards, upon *Super Terram*, denies St. Peter to have any Authority in *Purgatory*: But these things concern not us; let them Dispute them amongst themselves.

Bell. de
Pont. Rom.
cap. x. &c.

The next Assertor of St. Peter's Supremacy, and consequently a Corrupter of this Text, is *Bel-larmine*; who, when he had concluded, that Monarchy is the best sort of Government in the Church, (as indeed it is, if all things be subjected to the Scepter of Christ) proceeds to prove, That St. Peter had this Power committed to him by this Place: For (says he) this Power is delivered to him by this Double Metaphor: The First is of a Foundation; because the same as a Foundation is to the Edifice, that the Head is to the Body, a Governour to his City, a King to his Subjects, and a Father of a Family to his House. The other Metaphor of Keys signifies thus much: That to whomsoever the Keys are delivered, the same is appointed King or Governour of the City; who may Admit, or Exclude, whom he pleases. And he very peremptorily calls them Hereticks, who will not grant Peter to be the Rock; nor by the Metaphors of the Foundation, and of the Keys, will allow Chief and Sovereign Ecclesiastical Authority to be given.

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Concerning the *Rock*, he sayes, There are Four Opinions: The First, that of the *Catholicks*, as they call themselves, excluding us; That it is *Peter*; not as a Particular Person, but as Pastor, and Head of the Church. The Second is, *Erasmus* his; That the *Rock* is every Faithful Christian. The Third is *Calvin's*; That the *Rock* is Christ. The Fourth is *Luther's*; That the *Rock* is the Faith of *Peter*, and the Confession that he but now made.

As a Proof for the First of these, he tells us, That *Cephas* in the *Syriack*, is *Peter*, and a *Rock* too: In *Greek*, Πέτρος and Πέτρα signifie the same thing. In Confirmation of it also, he brings the Testimony of many Fathers, whose Sense is so agreeable to the *Protestant* Doctrine; That the *Romish* Cause is quite destroyed, if they may be Judges; as in due Place shall be seen.

I am not so much concerned for *Erasmus's* Opinion, as to enter the Lists for it: But let it pass with the same Remark that *Bellarmino* doth; That if every Christian were the Foundation, where were the Building?

When I come to give the true Meaning of my Text, I shall shew, that both *Calvin's* and *Luther's* Sense may be admitted: And that either of Them is a safer and truer Exposition of this Text, than what they produce; and doth stand Confirmed by the Authority of Antient Doctors.

The Cardinal understands by the Power of the Keys, Supreme Power over all the Church; which he endeavours to prove out of *Isaiah* 22. 22.

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The Key of the House of David will I lay upon his Shoulder: So he shall Open, and none shall Shut; and he shall Shut, and none shall Open.

This Power (he sayes) is so given to *St. Peter*, as not to be kept by him alone; but to be transferred to other Pastors, by his Authority. But as to the Extent of the Power of the Keys, it is not agreed upon betwixt *Cajetan & Bellarmine*; The latter of which, quarrels with the Other for saying, That the Keys of the Kingdom of Heaven, are not the same thing with the Power of Binding and Loosing; But that the Keys contain something beside Order and Jurisdiction: Which Distinction (as *Bellarmino* observes) is more Subtle than True.

What is wanting in these two Cardinals for the support of *St. Peters* Primacy, is supply'd by *Stapleton* and the *Rhemish* Interpreters; to consider whose Glosses I now proceed: In these words, says *Stapleton*, *Upon this Rock will I build my Church*; Christ declares the Reason why he gave *Simon* the Name of *Peter*, because he was to be the Rock on which the whole Church was to be Built. The building of the Church is not given, but promised; The Church is said to be built, when it is Gathered, Fed, Taught, and Ruled; and when any Member is anew added to it, or reconciled. But in all this manner of building or gathering the Faithful into one Sheepfold; The other Pastors are VVorkmen, and wise Architects, but *Peter* the Master of the Family; the rest are Pillars, *Peter* the Foundation on which they rely: He allows Christ to be called in

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in Scripture a *Rock*; and therefore when he went away, he left *St. Peter* his Successor, and gave him the same Name, because he was to be the Father and Prince of the Church; even such a Foundation of it, against which the Gates of Hell should not prevail. Then he adds, that by the Keys, Christ gave the fulness of all Ecclesiastical Power only to *St. Peter*: VVhich Power, is to open and shut the Kingdom of Heaven, whether by it is meant Life Eternal, or the Communion of the Militant Church. VVhich power of the Keys is greater, as given to *St. Peter*, than to the rest of the Apostles: The power of binding and loosing is a partial and inferior Power which they have; but his is to Govern, to Teach, to Dispose, and Exercise all things which belong to the Office of General Pastor. For, as a King in his Kingdome hath the Sword given to him alone, but he commits the use of it to Inferior Magistrates: so *St. Peter* hath the Power of the Keys committed to him properly and principally, but transfers the use of them in some inferior manner, to Pastors of a lower Rank, that are substituted by him.

In the *Remiss* Translation, that we may observe how great stress they put upon these words, they are decyphered in a distinct Character; and are rendred remarkable by being appointed the Gospel for so many Festivals, as for *St. Peter's* day, for the *Cathedra Petri Roma*, Jan. 18. & *Antiochia*. Feb. 22. for the Feast of *Petri ad Vincula*. Aug. 1. and on the day of the Creation and Coronation of the Pope, and on the Anniversary thereof. What is

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to be found in their Annotations, more than what the Gentlemen already named have hinted, is not much: Only they are angry with the English Translators for not rendring the words thus. *Thou art a Rock, and upon this Rock ; or, Thou art Peter ; or, Upon this Peter I will build my Church.* VVhich if it be a fault, is likewise to be found in their so much adored vulgar Translation. In the Exposition of the Keys, they enlarge St. Peter's Power, by ascribing to him the Authority and Chair of Doctrine, Knowledg, Judgment, and Discretion between true and false Doctrine: The height of Government, the power of making Laws, of calling Councils, of the principal Voice in them, of Confirming them, of making Canons and wholsome Decrees, of Abrogating the contrary, of Ordaining Bishops and Pastors, or deposing or suspending them; finally, the Power to dispense the Goods of the Church, both Spiritual and Temporal: and therefore by the Name of *Keyes*, is given that Super-eminent Power, which is called in respect of the Power granted to other Apostles, Bishops, and Pastors, *plenitudo Potestatis*, fulness of Power.

This is that Exposition on which the Advocates for the *Popes* Supremacy lay so great stress, that they can by no means afford us any other; it is the grand support of the Holy Chair, the very bottom of all *Papal* Authority; for, on whatever *Rock* other parts of the Christian Church are founded, yet this we are assured of, that the Roman is built upon this, and the greatness of it's Bishop must sink, if we take away this only Prop of it.

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By such meanes are the Waters of Life troubled, but not by good Angels; not to heal the Wounds, and make up the breaches of the Church, but to vex and widen them; and when the Fountain is rendred so muddy, we must expect nothing but putrid streams. It is a great Argument of a sinking Cause, when men catch at Straws for their support. And we may conclude, that the Scriptures are altogether silent in their Cause, when upon this one Foundation, they raise so many Structures, as the Supremacy of the *Pope*, the Infallibility and Visibility of their Church, and the Power of Indulgences; All which must of necessity fall to the Ground, if the *Rock* on which they be Built, be removed.

II. As it is certainly in our following Exposition (the second thing propos'd) whereby the Scriptures shall be so far vindicated from the sense already put on them, to which they are rackt, that they shall speak in their own proper Language, and in it deliver Truth openly and clearly.

There are (as you remember) several Opinions concerning the *Rock* in the *Text*. The first whereof is, that *Peter* is the *Rock*, which because *Bellarmino* proves by the Authority of some Fathers, I shall take off their Testimony: The Authorities are, *St. Cyril. lib. 2. cap. 12. com. in Jo.* That upon *Peter*, as on a firm *Rock*, his Church should be built. The Next is *St. Hilary, (In hunc Locum)*. Oh happy Foundation of the Church, in imposing thy new Name, &c. The last is *St. Basil,*
C (lib.

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(*lib. de panit.*) Tho *Peter* be a *Rock*, yet he is not a *Rock* as *Christ* is: For, *Christ* is the true and unmoveable *Rock* of himself: *Peter* is unmovable by *Christ* the *Rock*. Now we confess with *Cyril*, *Hilary*, and *Basil*, that *Peter* was a *Stone*, designed for the *Foundation* of the *Church*, but so as all the *Apostles* are *Stones*, upon which the *Church* is *Built*, (*Rev.* 21. 14.) And though we are taught by the *Apostles* (*1 Cor.* 3. 11.) That other *Foundation* can no man lay, than that is laid; which is *Jesus Christ*: Yet we do not exclude the *Ministry* and *Laborers* of his *Apostles*, whom also we acknowledg to be *Stones* and *Foundations* of his *Church*; not in respect of their *Persons*, but of their *Heavenly Doctrine*, whereby they became, with the *Prophets*, the *Foundation*, *Jesus Christ being the Corner Stone*, *Ephes.* 2. 20.

So that we can safely allow, that *Peter* may be stiled, the *Rock* on which the *Church* is built, if we take it in a qualified and *Secondary* sense: He is that *Apostle* on whom (in the *Planting* of the *Church*, as on a chief stone in the *Building*) there is great stress and weight laid: He was already one of the most considerable *Disciples* of *Christ*, sharing with *James* and *John* in many signal *Favors* which others enjoyed not: He twice made *Confession* with greatest *Alacrity* and firmest boldness, of *Christ's* being the *Messias*, and the *Son of God*: He first made known both to *Jews* and *Gentiles* the *Truth* of that which he here professes, that *Jesus is the Christ*. And as amongst the *Hebrews* all the *Levites* were in a common

common Notion of this Phrase, called Stones of the Temple: so he is called by way of Excellence, such a Stone, as relying on the Corner Stone, was with the Rest of the Apostles a principal Stone in the Building of Christ; yet not so, as excluding the rest of the Apostles from that Priviledge; as is already said, and shall be in its place proved. Now should we grant (as in this sense we may, without any prejudice to our own Cause) That *St. Peter* is the *Rock*, on which the Church is built; yet it avails the Gentlemen of *Rome* but little, towards the Maintenance of their pretended Supremacy.

But there are other Opinions concerning this *Rock*, which will give us a more clear and perspicuous Sense of the Place: One of them is *Calvin's*, (*Instit. Lib.*) *That the Rock is Christ*: As if Christ had said; *Upon this Rock, that is, my Self*; pointing out, as it were, himself unto them; as when he said, *Destroy this Temple*, *Joh. 2. 19.* So that, the Mistake of the *Romanists* in one Case, seems not to be less Partial or Willful, than that of the *Jews* in the other. *That this Rock is Christ, is manifest* (sayes *Chemnitius*) *from divers places in Scripture, in which the Name of a Rock is ascribed to Christ, or to the Lord*: As *Deut. 32. 18.* *Psal.*

Videfis St. Ignat. Ep. ad Philadelph. St. Greg. Nyss. de Trin. adver. sus Judeos. St. Ild. Pelus. Epist. lib. i. ep. 235. B. Theodor. in Can. St. Greg. Epist. lib. 3. ep. 33.

Theoph. in Mat. 16. St. Aug. in Ep. St. Joh. Tract. 10. St. Bas. Seleuc. Orat. 25. St. Jacob. Liturg. in τὴν Πέτραν τὴν ὁρίαν. p. 26, &c. And some which joyn the Person of St. Peter, profess it is Propter Robur Confessionis. Justin Martyr Dial. cum Tryph. St. Chrysost. Hom. 2. in Psal. 50. St. Ambros. Lib. 10. in St. Luc. c. 24. And St. Gregory gives it for a Rule, When Petra is read in the Singular Number (and so it is here) Christus est, Christ is signified.

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18. 3. & 31. 3. And Christ is called, *The only Foundation*, 1 Cor. 3. 11. & 1 Pet. 2. 6. That our Saviour seems to refer to these Words in *Isaiah* 28. 16. *Behold! I lay in Sion for a Foundation, a Stone, a Tryed Stone, a precious Corner Stone, a Sure Foundation*; is the Judgement of Dr. *Lightfoot*, (*Hec. Heb. in Locum.*) So that, when St. *Peter* first of all declared the Mystery of the Incarnation, and Deity of Christ; the Disciples were taught out of the Prophet, who was that Stone that was laid in *Syon* for a Foundation, never to be thrown down; which was therefore so Firm, because he was not a Creature, but the Son of God: Which Sir-name *Peter* obtained; not that he was that Stone, but that he should have great Concern in building the Church upon it.

The other Sense of the *Rock*, is, That the Church is built on the Faith of *Peter*, and the Confession thereof then made: Which Opinion is by *Bellarmino* ascribed to *Luther*; and by his Confession, stands Established by the Authority of many Fathers.

Hil. lib. 6. *De Trin.* sayes; Upon the *Rock* of this Confession, the Church is built: This Faith is the Foundation of the Church: By this Faith, are the Gates of Hell weakned: This Faith hath the Keys of the Kingdome of Heaven. *Ambr.* lib. 6. cap. 9. *in Luc.* *Fundamentum Ecclesie Fides est.* *Chrysost.* Hom. 55. *in Mat.* Upon this Rock will I build my Church; That is, Upon this Faith and Confession. *Cyril Alex.* lib. 4. *De Trin.* The *Rock* (as I take it) is nothing else, but the firm and unshaken Faith of the Disciple: *In qua Ecclesia Christi*

si ita fundata & firmata esset, ut non laberetur, &c.
For, were the Church founded upon St. Peter, and not rather upon the Confession he had made, it had presently Falsn: For, Peter stumbled at the Article of our Saviour's Passion immediately after the Text, and was Rebuked by the Name of *Satan*: And *Matth. 26.* he thrice denyed Christ.

But to proceed, Because the Church is usually in Scripture called the Temple and House of God (*Ephes. 2. 20. &c. 2 Cor. 6. 16.*) which rests upon one unmovable Foundation, and is raised by the joyning together of Living Stones, Christ therefore uses the Metaphorical Word, *I will Build*. As he is said to destroy, who alienates mens Minds from the Truth to believe a Lye, and separates them from the Church; so he is said to Build, who reconciles men to it, and gains Members thereto by Preaching the Word.

Were there so much Mystery in the Promise, as they of *Rome* pretend; that because Christ (who always was, and ever will be the Foundation and Head of the Church) says in the future, *I will Build*; therefore, St. Peter must needs be the Rock, on which it will be Built: It should have been added upon the same Reason; *Not my, but thy Church*; Because Christ had a Church, before this Promise should be accomplished. But there are better Reasons to be given, why Christ says, *I will Build my Church*.

I. Comparing it to the Church he had before; because after Christ's Ascension, the Light of the Gospel shone clearer, & those things were Revealed
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and brought to open view, which before had been wrapt up in Darkness.

II. Because of the *Gentiles*, who were to be called to the Knowledge of the Gospel of Christ, and to be made one Sheepfold under the great Shepherd, and Bishop of their Souls.

The next Phrase is, *And the Gates of Hell shall not prevail against it.* The Christian Church shall be so founded, and so Built, that the Power of Hell, Death, and the Grave, shall not get the Victory over it: It shall be so Planted and Watred by Peter and the rest of the Apostles, that God shall give it an eternal Increase; it shall never be destroyed. The Church thus Etablisht, may be understood either as it signifies Particular Persons, Believers, true faithful Christians, of which the Church consists: and tho these shall die, yet Death shall have no Dominion over them; Christ shall break open the Bars, and cast those Cords from them, and shall rescue them by his Resurrection from the power of the Grave. Or, *Secondly*, The Church may be taken for the whole Congregation of Christian Professors, and then this promise secures it from the Gates of Hell, so as it shall never perish totally, or irrecoverably; It is inexpugnable, and shall remain for ever; and whatever Change it suffers in the World, it shall again lift up its Head, which is truly and effectually performed, if, as it decays or perishes in one Branch or Part, it revives or flourish in another. Nay, should it at some one time (as Mr. *Chillingworth* observes; tho neither he nor we lay any great stress upon it,) be quite extinct, yet the
Gates

Gates of Hell have not prevailed against it, if it rises again Victorious: As the Enemy is not said to have prevailed against a Town, if it be ever recovered out of his Hands.

The 19. v. *And I will give unto thee the Keys* &c. is capable of this Interpretation: That the *Keys* are the Word of God, whereby the Kingdom of Heaven is opened, *i. e.* Remission of sins and Eternal Life is promised, to those that Believe and Repent; or shut, when Pardon and Life are denied to the Impenitent and Unbelievers. Peter binds when he inflicts punishment, as Excommunication, Penance, &c. or refers to the dreadful Judgment of God; he looses, when he remits those Penalties, and declares the sinner Absolved: And this judgment past on Earth, if according to the Rule proposed, the Word of God, is ratified, and confirmed in Heaven; To explain this Power here conferred, Dr. *Lightfoot* gives us the Form of Ordination amongst the *Jews*, which was in these or the like words; *Receive thou Power to Bind, or to Loose*: So Christ, when he confers on the Apostles the Ministerial Function, Commands them to bind and to loose, *i. e.* to Teach what is to be done, or not to be done; as will appear, if you will observe with the same Author, that this Power extends only to Things, not to Persons: So that according to him, this is the sense of the Place. The time is coming (says Christ) when the Law of *Moses* shall be in part abrogated, and in part continued: so that Peter and the other Apostles Power is granted to confirm or abolish, what seems good unto the Holy Ghost, and unto them:

them: As they forbad Circumcision and other Rites (*Acts* 15. 28, 29.) and permitted Paul to purify himself; (*Acts* 21. 24.) and the same Author will not allow this power of Binding and Loosing, to import as much as that given, *Joh.* 20. 23. of Remitting and Retaining sins. For there (sayes he) it is treated of the Persons to be, or not to be, Punished; Here of Doctrines and things Lawful or Prohibited; that are subject to the determination of the Apostles. But we must crave leave to differ from the judgment of this Learned and Reverend Author; and declare with *Calvin, lib. Inst. lib. 4. cap. 6. §. 3. cap. 11. §. 1.* That Christ explained what He meant by binding and loosing, when He gave the Apostles Authority to to remit or retain Sins. He is said to remit sins, who, by Preaching the Gospel, *converts* men to God; he is said to Retain, who declares, that the *obstinate sinner* is reserved for everlasting Punishments: From whence it follows, To receive the Keyes of the Kingdom of Heaven, is not to be promoted to any Principality or Power over others, but the Ministry of the Word: Which is approved by St. *Hierom.* when he sayes, That the Apostles do Loose men by the word of God, by the Testimony of Scriptures, and by the word of Exhortation. Which Sense is safe and plain; and with the Jurisdiction here implied, and by *Calvin* not excluded, is the entire meaning of the Place.

For the Power of Administring and Ruling the Church of God, the Family of Christ, is hereby conferred on the Apostles. This primarily and independently belongs to Christ, the Holy and True, who

who hath the Key of *David*, Rev. 3. 7. Keyes are confessedly an Ensigne of Power; But that Power is not all of one kind; it is Greater or Less; Principal and Independent; or Inferior and Derivative: And several Keyes are Emblems of these several Powers. *David* was a King, and independent from any on Earth; and consequently, the Key of *David* notes an Independent Supreme Power; and that applied to the Church, belongs only to Christ. But the Keyes of the House of *David*, mentioned (*Isa. 22. 22.*) to which the Text seems to refer, notes an Inferior Power; that of a Steward in *David's* Family, who being perfectly subordinate to him, hath yet the Administration of the Affairs of his Family intrusted to him. Now, Christ is the Original, and Prime Fountain of all Power over the whole Church, that Spiritual Kingdom of *David*; as to whom was given, by the Father, all Power in Heaven and Earth; particularly, that of Loosing or Remitting Sin on Earth, *Mat. 9. 6.* And this is by Christ communicated to his Apostles, and their Successours, the Bishops in the Church, as so many several Stewards: As St. *Chrysostome* observes; That the Bishops are those Faithful Servants in the Parable, whom the Lord sets over his House.

The Sense of the Words on both Sides thus given, our Passage is clear to the Third and Last Thing proposed: which was to consider, The Power, Honour, and Priviledges hereby conferred on St. *Peter*; which are,

1. Extraordinary, or Personal.

2. Ordinary, or to be derived down to his Successours.

I. I begin with the Extraordinary Power, Honour, and Priviledges of St. *Peter*: Which I also call *Personal*; not as Excluding the rest of the Apostles, but their Successours.

In Discourfing of which, I shall lay down these Two Things:

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1. VVhat the Extraordinary Power, Honour, and Priviledges of an Apostle are; of which the succeeding Church did not partake.

2. That in these Things, St. *Peter* hath no Superiority over the other Apostles; But that they were all Equal.

First, I am to shew, what the Extraordinary and Personal Power, Honour, and Priviledge of an Apostle is.

Christ, while he had his Residence on Earth, did not commit the Government of his Church into the Hands of others; but Exercised the Office of Apostle and Bishop, in his own Person: Which Stile is given him, *Heb. 3. 1. 1 Pet. 2. 25.* But that he might shew himself Faithful in the House of God; before he was to leave the World, and return back to Heaven, he did Ordain and Constitute several Officers, who might in his Absence, Conduct and Over-see the Affairs of the Church; accordingly therefore, *He gave some Apostles, some Prophets, some Evangelists, and some Pastors and Teachers; For the the gathering together of the Saints, the work of the Ministry, and the Edifying of the Body of Christ; Until we all meet in the Unity of the Faith, and Knowledge of the Son of God into a Perfect Man, even into the Measure of the Age of the Fulness of Christ, Eph. 2. 11, &c.* Amongst these, the Apostles were Chief and Principal; and as far in Office as Honour, before all other Orders of the Church: Having these Badges of their Power and Priviledges, not communicable to any other Ministers of Christ: *Immediate Vocation, and Election; Infallibility of Judgement*, in delivering the Doctrines of the Kingdome of Heaven; *Generality of Commission*, comprehending all Places and Persons; *The Gift of Tongues*, enabling them to speak in all the Languages of the World, and the Knowledge of all Secrets, and Power to confirm their Doctrines by Signes and Miracles,; and by the Imposition of their Hands, the Power of Bestowing the
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Miraculous Gifts of the Spirit to Others. These Powers and Privileges, even in the Times of the Apostles, were not conferred on Any but Themselves: The Evangelists and Prophets were not called Immediately by Christ, but appointed by the Apostles; neither were they led Infallibly, into all Truth: General Commission they had not; but were taken into the Fellowship of the Apostles Labours, to Assist their Presence, and Supply their Absence; to Build up on their Foundation, and to Perfect what they Began. And tho the Miraculous Gifts of Tongues, and Working Miracles, were not proper to the Apostles; yet having them in such sort, as by the Imposition of their Hands to Give the Spirit, Enabling others, to VVork Miracles, was Peculiar and Proper to them. Hence it is, that St. *Chrysostome* concludes; That, tho Prophecy, the Gift of Miracles, and Expelling Devils, the Orders of Pastors and Teachers, were all Spiritual Powers, and Ensignes of great Authority; yet the Apostolical Eminency is far above all these: VVhich therefore he calls, a *Spiritual Consulship*: An Apostle having as great Preheminence, above all other Officers in the Church; as the Consul had, above all other Magistrates in *Rome*. These were a few Select Men, whom our Lord chose out of the rest of his Disciples; to devolve Part of the Government on their Shoulders, and to Depute them for the first Planting and Settling Christianity in the VVorld: He chole Twelve, whom he named *Apostles*, (*Luk. 6. 13.*) whom he Endowed with Extraordinary Gifts, that they might more prevalently contend against the strong Prejudices of Pleasure and Interest. The Power of Tongues, and other Miraculous Effusions of the Holy Ghost, being like VVatering to a Plant; which, when it hath taken Root, and filled the Land, could Subsist without those Extraordinary Helps. VVhen *Israel* was brought into *Canaan*, and *Jacob* into a Strange Land,

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God in a most signal manner Fought against the Nations; and Dispossest them : But when his People were settled there, God sends them not, even in their greatest Distress, such Remarkable Deliverances, as he did before. So Christ, in the Establishment of his Church, observes the same Methods of Providence : The Powers of the Devil, when free and instigating all Mankind against the Doctrine of Christ, must be Resisted and Opposed by a Power superior to his own : But when he was once Subdued by Christ, and then by his Church, there needs not the same Power to keep him in Bonds, as at first to Conquer and Fetter him. He may still rage, and shake his Chain ; but he cannot break it. He looks Terribly, like the Souldiers of *Tarentum* to the *Romans*, when they lay Dead with their Swords in their Hands : He may affright, but he cannot Hurt. So that, in this case, the Holy Ghost acts not so Extraordinarily to Preserve, as at first to Plant it ; because he that Opposes it, is not now so Strong as he then was : For, a less Force can keep the Garrison, than take the City. St. *Augustine* gives a good Reason (*De Util. Credendi*, cap. 16.) why it was not fit, that these Miraculous Courses should still have continued ; *Because the Liveliness of the Spring, after a Dead Winter, is no wonder, since acted every Year : So the Strangeness of Miracles, which moved at first, would not now be regarded, if continued, &c.*

This Power and Honour of the Apostle-ship, conveyed by the Commission to the Apostles, was equally conferred on all ; (which is my Second Consideration). They were all Chosen in the same Manner, and at the same Time : All equally Infallible in their Judgements, and Determinations ; All sent to Preach, and Baptize all Nations, and intrusted with the Power of *Binding* and *Loosing* ; and All furnished with the necessary Gifts and Powers of the Holy Ghost. Indeed,

Indeed, the Fortunes of the Church of *Rome* depend upon a different Doctrine; and the Tide of its Interest runs another way: and it behoves the Patrons of the *Pope's* Supremacy, to contend with mighty Zeal and Fierceness for *St. Peter's*: For, if the Original Right be questioned, that which is derived from it must fall, when it loses its Foundation.

There is nothing so certain, as that Men want Good Arguments, when they urge VWeak Ones: and none but a Fool will Build his House upon the Sands, that hath a Rock at hand for a Foundation: So that, when we hear *Bellarmino* reckoning up such Prerogatives of *St. Peter*, as these are; The Change of his Name, The Fishing in his Ship, Paying Tribute for Christ and Himself; and such like: We may conclude; That he hath proved nothing but the Weakness of the Cause he maintains. Indeed, there is one Argument, which is as Uncharitable as it is VWeak: When *St. Peter* hath this Promise, *That the Gates of Hell shall not prevail against him*; By it the Cardinal understands, not only the Perpetual Stability of the Universal Church; but of the Rock on which it is Founded: So that, by a Special Privilege, it is promised to *Peter*, That his Sea shall never fail: Which Promise, had it been made to the rest of the Apostles; *St. James's* Seat had been still at *Jerusalem*; *St. John's* at *Ephesus*; *St. Mathews* in *Aethopia*; and *St. Andrews* in *Scythia*: But all these have yielded to the Gates of Hell. VVere this a safe and honest way of Defending a Cause, the Prosperous Villain is ever secure from the Imputation of Guilt: and Success is as good an Argument for the great *Turk* of *Constantinople*, as for the *Pope* of *Rome*.

If we consult the Fathers, they tell us, That all the Apostles were Equal, as having equal Power committed to them in the Keys: Tho it be said to *St. Peter* only in this Place; *That upon this Rock &c*; and, *To thee I give &c*. Yet

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Yet in another Place, the same Charge is committed to all the Apostles, (as *Joh. 20.*) And all of them Receive the Keys of the Kingdom of Heaven; and the Stability of the Church is fixt upon them All; (*Hieronym.*) Christ after his Resurrection gave Equal Power and Authority to all his Apostles; and said to them all, *whose Sins ye Remit, &c. Cyprian*: And in another Place; What *Peter* was, that were the rest of the Apostles; having a Fellowship of the same Honour and Power. *Theophylact* also intimates; That the Church may be said to be Built upon *Peter*, but no otherwise than upon the rest of the Apostles: And he adds; They who have obtained the Grace to be Bishops, have Power to Remit and Bind, as well as *Peter*: For, altho it were said to *Peter* alone, *I will give to thee &c*; yet the Keys were granted to all the Apostles. This was the Doctrine of the Primitive Church; To which agrees the Judgement of a *Pope* in those Times, (*Greg. Epist. lib. 4. Ep. 34, 38.*) who was very severe upon the Patriarch of *Constantinople*, for affecting a Supremacy over the whole Church: And so little did he think of putting in his own Plea, that he Condemns it, as Intrenching upon the Prerogative of Christ. To these Authorities, which plainly destroy the *Roman Cause*, there must be some Answers given by *Bellarmino* and *Stapleton*; which are very indifferent, tho the best they could afford: *Stapleton* tells us, That the same Power is not conferred by *Mat. 18.* & *Joh. 20.* as in my Text: Which *St. Jerome* affirms, and we have already proved. To the other Part of *St. Jerom's* Testimony, *Bellarmino* grants, That all the Apostles are equally the Foundation of the Church; but they as Messengers and Ambassadors, *Peter* as Ordinary Pastor: What he means, shall be presently considered. Thus he also endeavours to silence *St. Cyprian's* Testimony, by telling us; That the Apostles were all Equal in respect of the
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Christian People, having all the same Authority over them; but were not Equal amongst themselves, *St. Peter* being Superior to the rest. Out of these Answers, and other their Writings concerning this Matter, we may gather these three Differences betwixt *St. Peter*, and the rest of the Apostles:

1. In the Apostleship, all the Apostles were Equal: But *Peter* received this Plenary Power, not as Apostle, but as Ordinary Pastor, and Bishop of the Church; which was to continue to his Successours.

2. The Apostles were Equal in respect of the Nations to be Converted by them; but not in respect of Themselves. All the Apostles had Supreme Authority over the Christian World: But *Peter* was so Supreme Head of all Christians, that he was also Superior to the Apostles.

3. All the Apostles had Equal Power of Executing what Christ commanded them: But *St. Peter* only had Power of making New Orders; and prescribing, by his Successours, what is always to be done in the Church:

Which Pretences we shall now Examine, and Confute.

First, It is pretended, that the Amplitude of Power, which all the Apostles had in common, the rest had only for themselves; and as a Priviledge meerly Personal, was to end with them. But *Peter* had the same in such sort, that he might leave it to his Successours: So that, that Power which in the rest was Apostolical and Temporary, was Ordinary, Pastoral, and Perpetual in *Peter*: Which, were it True, then every *Pope* is immediately Chosen by God, not by the Cardinals. Then they are all Consecrated, and Ordained Immediately by Christ, not by Bishops: Then have they all Power to write Books of Canonical Scripture; and are free from Danger of Erring, whensoever they either Preach or Write: Then can they confirm their Doctrine by Miracles, and give the Holy Ghost by the Imposition of their

their Hands. But since no *Pope* can pretend, without great Impiety to any of these Preheminencies; it is vain for them to urge, That some part of that Dignity and Power that was in *Peter*, is in *Peter's* Successours; for so there is in the meanest Priest in the VWorld.

Secondly, As for that other Shift; That the Apostles were Equal towards the People, but not amongst themselves; inasmuch, as they had no Superiour, in respect of their Office of Teaching and Governing the VWorld; but were subject to one Head, in respect of their Personal Actions: It is one of the strongest Paradoxes, the VWorld ever heard of. For, who can imagine, that God would trust the Apostles with the managing the weightyest Affairs of his Church, and the Government of the whole VWorld, without being any way accountant in respect thereof, unto any one amongst them as Superiour; and that he would appoint an Head and Chief, and subject them to his Censure in their Personal Actions? But this is not the only Absurdity, this Doctrine runs them into:

For, *Thirdly*, They tell us; That all the Apostles had Equal Power of Executing what Christ commanded them: But St. *Peter* only had Authority to make New Constitutions, and to prescribe by his Successors, what is alwayes to be done in the Church. But this is said, without any Proof at all; and indeed, is a Matter of another Debate; Of which, I have now thus much to say; That it doth not appear, That *Peter* had Power of himself, to Determine any Matter of Moment: Else, when he was question'd for going unto the *Gentiles*, he needed not to have made his Defence before the Apostles, and Brethren; but would have strengthened his Practice by his own Authority. And at the Great Council at *Jerusalem*, he neither presided as Chief; nor was his Vote more Requisite, than any other Apostle's, for the Confirmation of what they then Determined.

The Apostles were all Stars of the greatest Magnitude, and had each of them a Light to guide men to Christ in the ordinary concerns of Christianity: But when any momentous matter arises in debate, They then are gathered together, and make up a glorious Constellation, which by its illustrious emanations of Light, leads the Church in its darkest emergencies. By whose Acts and Writings, the Church is so secured from Error, and directed into all Truth, that it no longer needs the extraordinary ways of Guidance: If men would submit to the Truths, they find, there is no want of any power of defining new Articles of Faith. The Church cannot, by her Approbation, make those Assertions and Propositions to be Catholick Verities, that were not so before: She may indeed propose what was before not so thoroughly thought on. But it is not the Authority of the Church, but the clear deduction from the things which we are bound expressly to believe, that maketh things of that Sort, that they must be particularly and distinctly Known and Believed, that were not necessarily so to be Believed before.

I conclude this part, with the judgment of the *Magdeburgenses*, (*Cen. 2. lib. 2. cap. 7.*) who prove, That there is no Supremacy given to *St. Peter* by this place, because the Apostles (*Mat. 18.*) afterwards doubted who was the greatest among them. And it is Reasonable to suppose, that Christ would have commanded them to strive no more about it, had he appointed *St. Peter* to be their Chief; His silence herein is Argument enough.

II. I come now to the Ordinary Power, Honour, and Priviledges of *St. Peter*, and the Apostles; which were to be derived down to their Successors.

That it is Essential to the being and constitution of a Church, not only that there should be a distinction of Clergy and Laity; but that in the Clergy also there should be different Orders, is demonstrable from Scripture, Antiquity,

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and the general Concurrence of the Church in all Ages: Tho' indeed for the Reasons before-given, it is not necessary that the Ministers of the Gospel should in every Age have the same qualifications the Apostles had: For as those were reserved as peculiar and proper unto the Apostles, and not Communicated to any other in their time; so are they not passed over to their After-comers by Succession: But in place of Immediate Calling, we have now Succession: Instead of Infallibility of Judgment, the direction of their Writings, guiding us in the search of Truth. There is now no general Commission, but a particular Assignment to Bishops and Pastors, of several Churches to rule, and parts of Christ's Flock to Feed: Instead of Miraculous Gifts, and the Apostles Power to confer them, there are planted and settled amongst us, Schools and Universities, fitting men for the Work of the Ministry. In place of their Miracles, wherewith they Appealed to the Senses of men, in establishing the Christian Doctrine; we are Educated and brought up in the Faith, and have it by so many Generations recommended to us, as confirmed at first by the Apostles Miracles. So that we see, how the Apostles extraordinary Gifts, which were most necessary for the planting of the Church, are changed in respect of their Successors: But the standing, and perpetual part of their Office, was to Teach and Instruct the People in the Principles and Duties of Religion, to Administer the Sacraments, to confer Orders by the Imposition of Hands, to constitute and appoint Guides and Officers, who should Bind and Loose Sinners by Ecclesiastical Censures; and finally to exercise the Discipline and Government of the Church. And in these they are Succeeded by the ordinary Rulers, and Ecclesiastick Guides, who are to super-intend and discharge the Affairs and Offices of the Church to the end of the World. It is not my Business at present, to defend the different Orders

Orders of the Church, from the Cavils of those, whose Interest, or Malice, would bury it in Confusion: Neither am I concerned to prove the Succession of Pastors against them, who (by pretence of an immediate and extraordinary Call) leap into, and invade the Offices of the Church; These are not the men with whom I now intend. I shall prove, That the Pope (as *St. Peter's* Successor) hath none of those Extraordinary Gifts, which will qualifie him for the Oecumenical Pastorship: For granting not only that *St. Peter* was at *Rome*, but that he was Bishop there, & that for Five & Twenty years together, (tho the Antients attribute the founding, the Episcopacy and Government of that Church equally to *Peter* and *Paul*, making the one as much concerned in it as the other); yet what would this make for the unlimited sovereignty and universality of that Church, unless a better Evidence could be produced, than this Succession to *St. Peter*, for its uncontrollable Supremacy and Dominion over the whole Christian World? For had not the same *Peter* a Successor at *Antioch*, and the other Apostles in their several Sees; and yet none of these pretended, tho they seem to have equal Right, to this Power: But here we are told, That immediate Vocation, the seeing Christ in the Flesh, power to write Canonical Books of Scripture, and other privileges, extraordinarily conferred on the Apostles, were fitting to the first beginnings of Christianity, and so not of Perpetual use and Necessity: But that Universality of Jurisdiction, and a kind of Infallibility of Judgment are perpetually necessary; and therefore these were to pass from *Peter* to Others, tho the rest of the Apostolick Pre-eminencies were not: Which I shall examine, and then conclude. That the *Roman* is a Patriarchal Church, and the Bishop of it hath Prime Place amongst other Bishops of the World, would never be denyed him, would he rest contented with that: But it must by no means be granted, that he is

an Universal Bishop, having Jurisdiction over the whole Church; that is, such a Bishop, in whom all Episcopal Jurisdiction, Power, and Authority is Originally Invested, from whom it is derived to Others, and who may Limit and Restrain the Use of it in Others, as seemeth good unto Himself: For every Bishop hath, in his place and keeping in his proper Station, the Episcopal Power and Authority immediately from Christ; which is not to be Limited and Restrained by any, but by the Company and Suffrages of Bishops: Wherein, tho one be Chief for Order sake, and to preserve Unity in the Church; yet he can do nothing without the Concurrence of the Rest. When the *Constantinopolitan Patriarch* affected this Title, as I before hinted; *Gregory*, then *Pope*, compares him to *Lucifer*, who despising the Angels, his Companions, sought to climb up to that Heighth, that he neither might seem to be Under any, nor any be found, Over whom he was not.

As for Infallibility of Judgement, pretended to, as perpetual and necessary in the Church; and as they would have it derived down from *St. Peter* to his Successours at *Rome*: If it be granted to them, that there is a kind of Infallibility, or Non-deficiency rather, in the Universal Church; they presently confound the Notion, and apply it to whom they please. Accordingly there is this Distinction of a Church:

1. A Church Essential, which is the whole Multitude of Believers.
2. The Representative; The Assembly of Bishops in a General Council, representing the whole Body of the Church from the several Parts whence they come.
3. The Virtual Church, by which they understand the Bishop of *Rome*; who being by Christ's Appointment, as they suppose, Chief Pastor of the whole Church, hath in himself Eminently and Virtually as great Certainty of Truth, and

and infallibility of Judgement, as is in the whole Church; upon whom dependeth all that Certainty of Truth that is found in it.

Of these we affirm, That the Church in the first Notion, cannot erre or fall away; In the Second, That it may Erre; In the Third, (tho we also deny the Notion) That it doth Erre: And against Matter of Fact, as I take it, there can be no Proof: Of which, I could give many Instances, were it not Loss of Time to do so.

The Supremacy of the *Pope*, so much contended for, and so meanly supported, is the greatest Intrenchment in the Exercise of it, that was ever made upon the Prerogative of Princes, and the Authority of Bishops; The Crown and Mitre being swallowed up in this Plenitude of Power. So that, it is the Interest as well as Duty of Church and State, of Prince and People, of Pastors and their Flocks, to oppose what is so much against the Wellfare of all Civil and Christian Societies. I shall not urge the Inconveniencies only, but the Injustice of such a Subjection; whereby all Bonds Natural, Civil, and Christian are broken, if it please him who usurps such a Supreme Power over Mens Consciences: It is the Prerogative of God alone, to set up his Throne in the Conscience of Man; and by the Laws of right Reason, to lay such a Restraint upon it, as all Humane Powers cannot be able to gain-say or resist, to cancel or disannul. Nothing but an expresse Dispensation from God himself, can acquit the Subject or Child from the Obedience, he owes his Prince or Parent. Nature, which is God's Law, being herein so plain and positive, must never upon the Interposition of any Humane Power be transgressed. So that; we must be very earnest to assert our own Liberty, and our Superiours Authority, against that Forreign Prelate, who by his Emissaries doth daily disturb the Peace of this our *Syon*, and draw off many

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ny from their Duty and Obedience to God, the Church, their Country, and their Prince.

Our own Nation is at present the Theatre, wherein most Hideous Villanies are Plotted and Designed; and it is much to be feared, that the Actors are not yet gone off the Stage: And all this, not without a manifest Respect to, and in direct Pursuance of, this most Pernititious Doctrine: Which is a strong Argument to us, how far blind Zeal can transport; and what a wicked Principle can inspire into their Breasts, who thus obstinately adhere to it. For if by such a pretended Power, a King be declared an Heretick, upon that Declaration be Excommunicated, upon that Excommunication be deprived of his Dominions, and Condemned to Death; And if his Subjects at the same time be not only absolved from all Allegiance to him, but bound in Conscience to Depose and Destroy him, and Execute that direful Sentence against his Life; What Security can any Prince or People expect from those that maintain such Principles, as tend in so direct a Consequence to the Confusion and Subversion of Church and State, when-ever it shall please this Supreme Power to pronounce such a Sentence?

But some have gone farther, and absolved all Subjects from their Allegiance, if they are resolved in Conscience, that their Prince is Heretical. The other is bad enough, I need not trace this any farther.

This Doctrine (which by them that maintain it, hath been sometimes accounted Scandalous) is not confined to Theory, but hath been often reduced to Practice: It hath not only been Disputed of in Schools, but Preach't in Pulpits, maintained in Press, and confirmed by Actions. From hence is apprehended all our Danger, and from hence springs all our Mischief; That the Subjects of any Prince, or who-ever else shall come under the Protection of his Laws and Govern-

Government (who for the time are to be reckoned Subjects) shall presume to own any Power under Heaven Superior to him; and by vertue of Commission from that Foreign Power, shall endeavour to disturb and subvert the Laws and Government Establisht. This is the First Mover in the *Roman Sphear*, that hurries all Inferior Orbs; The Spring that gives Motion to the *Papal Machin*; When this is swallowed down, there is nothing can oppose or hinder any of the Designs of *Rome*. Wherefore, tho other Doctrines are pitcht upon, as more Absurd; yet in my Judgement, (and I think, I have the Experience of this Nation to confirm the Truth of it) this is of most fatal and pernicious Consequence; And with its Infallibility annext, throws down all that can oppose it self against the Holy Chair: The latter makes Men stick at no Absurdities; The former encourages and commands them to commit all Villanies. Let us therefore fortify our Reason against the One, and strengthen our Arms against the Other: Let us put on the whole Armor of God, and with them joyn our Prince's too, that we may be able to stand against these Adversaries of both; And then we shall not only fight with Honour and Praise, but come off with Success and Glory.

F I N I S.

